





THE  
KOREA REVIEW.

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**The Koreans in Hawaii.**

Hawaii, one of the beautiful portions of the earth's surface, presents one the most vividly interesting yet tragic chapters of history to be found in human annals. For centuries the home of a generous, proud Island race, its original owners are fast vanishing away and other races have entered upon their inheritance. One is impressed with this as he moves about the Islands. Instead of the brown Kanaka, sturdy of physique and generous and happy-go-lucky in character, Japanese, Chinese and Koreans alternating with Portuguese and Porto Rieans meet the eye everywhere. The population is highly cosmopolitan in character, with the Asiatic in the lead.

From January 1903 to December 1905, 7394 Koreans found their way to the Islands, of whom 755 were women and 447 were children under 14 years of age. The emigration ceasing about this time very few have gone there since. The departures have been very small in number so that probably 80 per cent or about 5700 Koreans must be still residing in the Islands. Of those who have left the Islands three fourths have gone on to the mainland where they may be found in large cities like San Francisco, Oakland, Los Angeles, and Pasadena working as house servants; or in the country districts of California as laborers on the fruit farms; they are on the cattle ranches in Wyoming, for the Korean abroad

takes naturally to horses and owns one for himself as soon as possible. They are down in the corn belt, and may be found working as track hands along the Union Pacific and Southern Pacific Railroads.

It is in Hawaii the Korean is at his best. At first he had some difficulty in adjusting himself to his surroundings. Everything was new and strange and he had to learn how to handle himself. He did not know how to live, but it did not take him long to learn how to do so. He had to learn what to wear and where to get it, what to eat, where to buy it, and how to cook it; how to work and how to take care of himself. The Korean when placed in favorable circumstances is wonderfully quick to learn and in a marvelously short length of time he learnt his lessons and today the universal testimony is that the Korean is a very desirable plantation hand.

To understand the circumstances surrounding the Korean in Hawaii it is necessary to understand one thing—sugar. The Korean's whole experience is wrapped up in that one word. Sugar is the key-note to every thing in Hawaii. Nature has so ordained it. "Directly or indirectly all industries in Hawaii are ultimately dependent upon the sugar industry—the social, economic and political structure of the Islands alike are built upon a foundation of sugar." The total value of exports from Hawaii for the year ending June 30, 1905, was \$35,123,867 and of this amount sugar represented \$35,113,409.

Hawaii is a land of surprising limitations. From the above it will be seen that it is a land of practically one crop, the entire population being dependent virtually on this one industry. The superficial land area of the Islands is only about 6000 square miles and of this it is estimated that only one tenth is arable, giving us only about 600 square miles to provide sustenance for the entire population of these islands. This area is divided into a few great plantations, some of them containing thousands of acres stretching for miles along the coast, employing a small army of laborers and producing as high as 45,000 tons of sugar on a single plantation.

Employed in producing this great crop are 48,229 divided according to the following per centage (1905).

Japanese	65.80
Chinese	9.14
Korean	9.71
Portugese	6.23
Hawaiian	3.01
Porto Rican	3.95
Caucasian	2.09
Negro, South Sea Islanders	.07
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	100.00

From this it will be seen that the Koreans rank second in numbers on the sugar, plantations, and play no small part in the production of Hawaii's great crop. It is further interesting to note the distribution of Koreans on the plantations according to occupations.

Administration	10
Cultivation	4384
Irrigation	1
Manufacture	19
Superintendence	4
Transportation	248
Unclassified	17
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By administration is meant clerks, interpreters and the like. Only one Korean is down as working at irrigation. This is one of the most expert forms of farm labor and though more Koreans are as work now at it, for I personally knew of a gang of 20 of them who were doing finely, yet it is doubtful if they will ever play a large part in this as irrigation is done largely by Japanese who are regarded as unexcelled at it. In the work of manufacture an increasing number of Koreans are being taken into the mills, while some, a very few, have been taken into the engine room of certain mills and started out as firemen and machinists. Very few have been employed as *lunas* or bosses tho I met several of whom their bosses spoke very highly, but most of the Koreans work

under white or Hawaiian bosses either in gangs by themselves or in mixed gangs alongside Japanese, Porto Ricans and Portugese.

From this it will be seen that about 75 percent of the Koreans are at work on the plantations. The balance is made up of the women, for as a rule the Korean women are not compelled by their husbands to work in the fields,—the children who are compelled to go to school, the store keepers and inn keepers, and the students and floating population at Honolulu.

The Korean field hand receives \$18.00 a month U. S. gold for 26 days of labor. No Sunday labor is required, every thing being shut down on the plantations on the Sabbath. If he has a family he is given a house to himself with a little garden patch. Fresh clean water and fuel are supplied gratis, and the hospital with a trained resident physician is always open to him. Schools conveniently located, with Amerian teachers, furnish education in English for his children. In the larger settlements like Ewa a school in Korean taught by a Korean school master is maintained by the Koreans themselves.

If the Korean is unmarried he is assigned to a dormitory with other Koreans, the number being strictly limited by law to the cubic contents of the house. Sanitary inspection is both frequent and rigid and the Korean has learned to understand its value. Actual living expenses vary from \$6.00 to \$9.00 a month. This diet usually consists of rice with vegetable salad, meat, soup, and bread and butter. The Koreans eat much fruit, especially the papaia and the pine apple and more recently have taken to American tinned provisions. In visiting their camps I had many a meal with Koreans which tho homely was well cooked and as good as any man might wish. As a rule the Koreans live well. They wear American clothing, eat American food, and act as much like Americans as they can.

The Korean gets his breakfast about four o'clock in the morning and by five o'clock he is in the field at work. If it is some destance to his field he is carried on the plantation railroad back and forth. Quite a number of

the Koreans own their own horses and ride back and forth. This is true of the bosses, interpreters and Korean business men. A little incident will illustrate this.

I arrived at Mokuleea earlier than was expected so there was no one to meet me. My Korean companion told me there was a Korean store kept by a Christian a little distance away and we could get a horse there. On arriving at this store what was my surprise to find a young man and his family whom I had baptized and taken into the church in Korea some years before, running this store and happy and prosperous. After the surprise and pleasure of the meeting he quickly hitched up his horse and wagon, drove me to the camp two miles away, hastened back for his wife and baby born a few months before on American soil, and thus a future American citizen, and that night in the little chapel erected by the Koreans themselves I baptized the baby with several adult Koreans.

The Korean's day in the field is ten hours. He takes his lunch with him and eats it in the field. He gets back to camp about 4:30 P. M., usually takes a hot bath, puts on clean clothes, and is ready for supper and the evening.

One third of all the Koreans in Hawaii are professing Christians. They dominate the life in the camps on the Islands of Oahu, Kauai and Maui where they are stamping out gambling and intoxication. The Korean has fallen into sympathetic hands in Hawaii. The Sugar Planters' Association is composed of gentlemen of the highest character and integrity, genuinely interested in the welfare of their hands and ready to cooperate in every sensible measure that promises better things for their men. There is a total absence of the "Jim Crow" spirit in Hawaii and the good nature with which the various races mix there is wonderful. On the railroads and steamers they crowd and jostle each other but no one ever complains and all nationalities stand an equal show. A Chinese or a Korean, if he puts up the money, can travel first class and receive as much attention as any other nationality. There is a kind-hearted, gentle

and generous spirit in every thing in Hawaii that is delightful.

Under such conditions the Korean grows and develops very rapidly. Hawaii is the land of great possibilities for him. Being a farm laborer he gets the very training he needs to fit himself for usefulness in his native land. Hawaii becomes to him a vast School of Agriculture where he learns something of the character and treatment of different soils; methods of irrigation and fertilization; care and system in the handling of the crops. He learns how to work according to system, and also the value and obligation of law and regulation. If a thousand selected Koreans a year could be permitted to emigrate to Hawaii in a few years they would return and develop the natural resources of Korea, adding many fold to the value and financial resources.

GEO. HEBER JONES.

### Min Yong-whan.

The anniversary of the death by suicide of Min Yong-whan was signalized by a memorial ceremony on the part of the faculty, students and friends of the Heung-wha School, the most flourishing private school in the country and one that was founded and sustained by the munificence of the man whose memory is still green in the hearts of all his friends and acquaintances.

It was on the 29th of November that the people gathered at the school, which is near the center of the city. The teachers, students and friends together numbered upwards of three hundred. The meeting was opened by Im Pyung-hang, the president of the institution, who gave a history of the founding of the school and the vital part which Min Yong-whan played in the work of its establishment. He enumerated the reasons why the day was worthy of commemoration and told the well known story of the patriotism and public spirit of the man who was unwilling to survive the downfall of his



country's liberty. He urged all the students and friends to imitate the life of Min Yong-whan for he was the finest example of the Korean gentleman that recent years has produced.

This was followed by a biographical notice delivered by Mr. K. S. Kim who is so well known among foreigners and who has been working with Dr. Underwood. The main facts brought out by him are as follows: Min Yong-whan was born in Seoul in the section known as Song-hyun. His father was Min Kyūm-ho who perished so tragically in the military *emeute* of 1882. He was distantly related to the present Sovereign through the fact that the wife of the late Tai-wun-kun was the sister of Min Kyūm-ho. As Min Yong-whan's father had other sons and his uncle Min Tā-ho had none, Min Yong-whan, according to a common Korean custom, was adopted by his uncle and has since been known as the son of Min Tā-ho.

Min Yong-whan was born in 1861 and by the time he was nineteen years old passed the examinations and received official appointment. Not content with the attainment of civil rank he also passed the examinations which resulted in his receiving high military rank as well. During the twenty-seven years of his active official life he passed through all official grades excepting alone that of Prime Minister and as vice Prime-Minister he was practically the same in grade as Prime Minister. In military life he attained to the highest honors in the gift of the government. He was Lieutenant General, equivalent in Korea to the rank of Marshall in Japan.

The most striking characteristic of this man was his absolute incorruptibility. Never was he known to take a bribe or to extort money from the people under any pretext whatever. What this means in Korea only those can know who are acquainted with the corrupt methods which have become second nature to the Korean. Min Yong-whan never lent himself to those methods, did not drift with the current, but stood aside and held aloof from all indirection. It is for this reason that even during a long term of service he never amassed wealth and

died possessed of no more of this world's goods than came to him from his inherited estate. In fact it is more than probable that he died much poorer than he was when he entered upon public life.

This absolute rectitude made him something of an ascetic in the eyes of his official contemporaries and they were afraid of him, recognizing the superiority of his principles and being shamed more than once into proper action by his quiet contempt of their iniquitous plans. He was enormously influential in the palace to which his birth gave him constant and prompt admittance. From the customary Korean stand-point he was not a successful courtier, for he always held an independent position and said what he thought. He never entered into any of those coalitions whereby courtiers have always won their way to power, and he fawned upon no one, from the King down. As other courtiers could not use him for their ignoble purposes and feared him because of his independent expression of opinion he was frequently barred out from the exercise of political power. He stood, in some sense, as the political conscience of the government, which a certain sort of men would fain forget. He was always unflinching in his opposition to the admittance of unworthy people into the palace enclosure, and fortune-tellers, mountebanks and crooks found in him their most unyielding obstacle.

When it became necessary to appoint a man to such a position as special envoy to foreign countries it was to him that the court looked both because he was the most polished gentleman in Korea and because the peculiar position he occupied here made him seem more easily spared than some others. He went to Russia as Korea's representative at the coronation of the Czar and it was currently reported that he was converted to the Russian cause at that time. It would not be surprising if the Russian Court exerted their influence to create a favorable impression upon him but that he became an advocate of Russia's interests in Korea as against those of Japan is the utmost rubbish. He feared both, for his country, but he paid allegiance to neither. The writer, in the

course of long years of acquaintance and many intimate conversations, never discovered the slightest reason to believe that Min Yong-whan cherished any special enmity against either of these two powers nor did he favor one above the other. He always wanted Korea to imitate the example of Japan in the matter of progress but he realized that she never could do it in the same way as Japan. When, just before the opening of the late war, it was urged upon him that the pro-Russian sympathies of some of the leading courtiers might give an excuse for Japanese reprisals he was found to be already of the same mind and he desired to effect a more genuine neutrality of the government in order that Japan might find no cause for such reprisals. As it turned out, this attribution to Japan of any fairness and international justice was a mistake. He gauged Japan by what he himself would have done under the circumstances; but Japan possessed no statesman so just or so self-controlled as he himself for when the crisis came she walked rough-shod over her own solemn pledges and made a new record in international tergiversation.

Besides acting as special envoy to Russia he also went to London to represent Korea at the Jubilee of Queen Victoria and later acted as minister to The United States for a year. It was immediately after his return from this last mission that he saw the need of more facilities for education, and with a munificence which was one of his most striking characteristics he founded and supported, at least in great measure, the Heung-wha School. It was at his advice that many foreign innovations were made in the palace which were intended to add dignity to official functions and be for the comfort of foreign guests. At the same time he waged a war of extermination against the *mudang* and *p'an-su* and other worthless characters through whose services unworthy officials were trying to climb the ladder to "success."

It was he who, remembering the large number of Koreans who had perished in the Tong-hak troubles and in the wild times preceding and following the murder of the Queen by the Japanese, proposed to erect a memorial to

them and succeeded in putting the business through successfully. Many foreigners in Seoul will remember the ceremony at the park near the Su-gu-mun or Water Gate in the Eastern part of the city.

He was active also in the matter of army reform and made the first attempt to clothe the troops in foreign uniforms. He also was instrumental in having both Russian and Japanese dropped from the manual of drill and put Korean terms in their place much to the betterment of the service.

He could not but be in full sympathy with the aims of the Independence Club and it was largely through his active coöperation, that the club had, for a time, such a good footing with the government. It was here that his political isolation, of which we have already spoken, injured his chances of success. If he could have gained a solid backing in the government which would override all conservative opposition the history of Korea might have been far different; but the very purity of his motives and the unselfishness of his ambition for the Korean people deprived him of the aid of those who while they may have had some love of country had a still deeper desire for personal power and aggrandisement. Nor can we wish that this man had been less honest or less pure in his devotion to Korea. To have lowered himself to the level of his surroundings would have lost to the Korean people an example which in time to come will do more for her uplift than any temporary success would have done. This present chastisement will have its uses. The German Empire would not have been possible had it not been for the lesson of the Napoleonic wars.

When it became evident that the Japanese intended to force the matter of a treaty Min Yong-whan used all his influence to oppose it, but, in spite of all, the night of November 17th saw the accomplishment of the nefarious scheme and Korean independence went to the wall. Min Yong-whan was in despair. He memorialized the throne in connection with many others but the Japanese laughed at them. Nothing could be accomplished and Min

Yong-whan determined to pour out his life as a lasting protest against the brutal outrage which had been perpetrated against the liberties of his country. He intimated to his fellow officials that he had no further use for life but it was not taken seriously. He went to his home and said good bye to his family and then went to the home of one of his servants and secured a room for the night. He bade the servant leave him and a few moments later the servant heard a peculiar sound coming from the room. He opened the door and found his master with his throat cut vertically and laterally, the jugular vein and the windpipe being severed. It was done with an exceedingly sharp pocket knife. An instant outcry was made and all was confusion. The body was taken in a chair to the home of the dead man. A large number of letters were found which he had written to many of his friends, to the foreign Legations and to the Emperor. They were practically identical in tenor and after giving the reasons why he found it longer impossible to endure life called upon all friends of Korea to unite in efforts to get back the independence which had been lost.

Every rational man must acknowledge that suicide is always a mistake. Min Yong-whan could have done much more good by living than he did by ending his life in the very midst of his career. It is just such men as he that are needed now to publish throughout the world the facts of Japan's lawless actions in Korea. Suicide is always an acknowledgment of failure and it is only under the most exceptional circumstances that it can prove an effectual call to men to exert themselves for any cause. It is one of the fallacies which civilization has not yet eradicated from the Japanese character and which seems to have as firm a hold as ever. It is scarcely to be wondered at then, that Koreans have not shaken themselves loose from the idea that self-destruction is akin to martyrdom.

Min Yong-whan was one of the most sensitive Koreans we have ever met. There was nothing callous about him. His feelings lay near the surface and had

never been blunted either by the excesses into which wealth so often leads nor by the selfishness which is such a marked characteristic of official life the world over. It is not to be wondered at therefore that the unblushing effrontery of the Japanese in putting their grip upon the throat of Korea should so far have unbalanced him that death, even at his own hand, seemed preferable to life. Had he lived he would have had to become an exile from his native land and all that he held dear. Even so he might have done much for Korea. But it is not for us to judge him. One must be put in the same position and subjected to the same mental strain before passing judgment or such a case. A man of much the same type is Han Kyu-sul who was Prime Minister at the time of this national catastrophe and who still survives. The time will come when every such man will be needed in this country. History brings its own penalties as well as its own rewards and for every broken promise which paved the way to the present usurpation of power in this land the Japanese will some day pay with compound interest.

## Biographical Notes of Ancient Korea.

By E. B. LANDIS, M.D., M.R.A.S.

THIRD DIVISION, FIRST CLASS, ORDER OF THE DOUBLE  
DRAGON.

EDITOR'S NOTE: This manuscript by Dr. Landis, one of the most finished scholars that Korea has seen and whose death was a great blow to the cause of Christian scholarship in this land, is well worthy of reproduction and, while the ground it covers has already been traversed, the reader will here find opinions and deductions radically different from those given elsewhere. We reproduce it in serial form making changes only in the matter of the spelling of the proper names, to make them correspond with the rule adopted by the Korea Branch of the Royal Asiatic Society. Dr. Landis was a

member of the English Church Mission and was stationed at Chemulpo. The few years that he was permitted to work in that field gave rich promise both in the line of his profession and in the line of general scholarship. Had he lived he would undoubtedly have stood at the head of that small body of men who have made a special study of the Korean people.

Korea as it is now known comprises all the territory south of the Tuman and Yalu Rivers, together with the adjacent islands, and is united under one sovereign. These political boundaries however belong to comparatively recent times. Korean history, or rather the legendary lore which does duty as history, begins with Tan-gun B. C. 2365. He is the first reputed ruler of the savages which then inhabited the peninsula and governed a small district of which the center and capital was Pyeng-yang, which is therefore the oldest city of Korea. Of this period very little is known and Tan-gun was most probably a line of chieftains. It is known however that the inhabitants then for the first time adopted a tribal form of government in a country which was then, as now, known as Cho-sün. The dynasty of Tan-gun was succeeded by that of Keui-ja an ex-Chinese minister who, refusing to accept the new Chinese Dynasty of Chyou, emigrated with five thousand families to Korea. Keui-ja brought with him the methods of government and social life of the "Middle Kingdom" and thus is considered the father of modern Korean civilization. Of this dynasty as of the previous one very little is known, the names of only two or three out of more than forty kings being recorded. Like the previous dynasty, too, it occupied but a small part of the north with its capital at Pyeng-yang.

About the third century B. C. Wi-man a native of what is now known as Peking drove out the Dynasty of Keui-ja, which then founded in the south of Korea the new State of Ma-han. The Wi-man Dynasty lasted for three generations and was then conquered by China which had thus annexed the northern half of the peninsula. Keui-jun the last representative of the Keui-ja

Dynasty introduced into his southern kingdom of Ma-han the agriculture and sericulture which he had learnt in Cho-sŭn. Another dynasty was founded in the south by certain emigrants who crossed the sea from Chin, a State which flourished in that part of China occupied now by the Provinces of Shensi and Kansuh. This dynasty from their mother country they called Chin-han. To these two States in the south of Korea must be added a third—Pyön-han—the true origin of which is shrouded in mystery but which is also supposed to have come from the Chinese. We now have the southern part of the peninsula occupied by three separate States and the northwestern part annexed by China. In the east and northeast there remained a number of nomadic tribes having no settled form of government. Among the most powerful of these was the Pu-yŭ Tribe in the northeast of the country and in the valley of the Tuman River. From this tribe came two men, who, during the first century B. C. were respectively the founders of the new dynasties of Pāk-je in the center of the country and Ko-go-ryŭ in the north. Shortly before this however, a new dynasty, that of Sil-la appeared which whether as an extension or an offshoot quickly assimilated Ma-han. These three, Sil-la, Ko-gu-ryŭ and Pāk-je, gradually weakened the power of China in the northwest and forcibly occupied the whole of the peninsula. The nomadic tribes of the north and northeast (a list of which will be found in Appendix I) however retained their independence and were the cause of frequent troubles in the subsequent history of this country. Soon after the Christian Era a new dynasty called Ka-rak was founded in the southeast which though soon conquered by Sil-la succeeded in giving several kings to that State. In the seventh century Pāk-je and Ko-gu-ryŭ, with the aid of China, were destroyed by Sil-la. Sil-la although now much larger had lost her power to retain her conquered territory. New States sprung up from time to time only to disappear and give place to others. Finally in the Tenth Century Wang-gŏn whose father had been a minister of Sil-la united the whole peninsula under a single ruler.



The period of Korean history which is under review in the following pages ranges therefore from the period of Tan-gun the traditional ruler of a small section of the country in B. C. 2,300 to the undoubted unification of the various intermediate dynasties under Wang-gôn in A. D. 932. The records from which the information has been gained can not be regarded as historically trustworthy, for more than the last centuries of this long period, truth being so mingled with fiction in the earlier period that it is a matter of considerable difficulty to say which is history and which is legend. In order to make the above sketch more intelligible a tabular form of the kings of the various Dynasties will be found in Appendix II.

1. TAN-GUN 檀君 B. C. 2365—1317.

According to tradition Tan-gun, the first ruler of Korea, was a spirit who alighted on a Dahlbergia tree on the hill of Myo-hyang, in the province of P'yeng An whence his name of Tan (Dahlbergia). After ruling the country for more than a thousand years, he re-entered the world of spirits at A-sa-dal Mountain. During this period the country was known as Cho-sûn, and the capital was Pyeng-yang. The commentators are inclined to reject the idea of Tan-gun being a single ruler and suggest that this was the name of a line of kings whose surname was Tan.

2. KEUI-JA 箕子 c B. C. 1125.

This king, originally one of the nobles of the Syang Dynasty of China, incurred the displeasure of Chyou Sin, the last ruler of that dynasty for his continual remonstrances against the licentious practices of that monarch, who cast him into prison. The dynasty soon after coming to an end, Mu Wang the founder of the dynasty of Chyou released Keui-ja and offered him an official position—an offer which he resolutely declined from one whom he regarded as an usurper. With 5,000 followers Keui-ja then fled to Korea and repairing the city of Pyeng-yang, made it his capital. He gave the people a code of laws, and taught them agriculture and sericulture, introducing also reading and writing and the arts

of civilization. Keui-ja is regarded as the real founder of the Korean nation and the white collar worn by Koreans on their coats and waistcoats is, to this day, an emblem of mourning for this king. His palace and tomb may still be seen near Pyeng-yang, at the latter of which sacrifices are offered twice a year, in the second and eighth moons.

3. KEUI-BI 箕否 c B. C. 215.

A descendant of the 40th generation from Keui-ja [2], who, fearing an invasion, sent in his allegiance and became a vassal of the Emperor of Chin.

4. KEUI-JUN 箕準 c B. C. 187.

Soa and successor of Keui-bi [3], who, after ruling Cho-sün for more than twenty years, was thrown out by Wi-man [5] and fleeing towards the south founded the new State of Ma-han.

5. WI-MAN 衛滿 c B. C. 180.

A native of Peking (then called Yen) in China, who in consequence of some trouble was compelled to flee. Crossing to Korea he drove out the reigning king Keui-jun [4], seized the throne and changed the name of the capital from Pyeng-yang to Wang-keum Süng.

6. U-Gŭ 右渠 c B. C. 120.

A grandson of Wi-man [5] whose State was invaded and conquered by a General of the Han Dynasty of China, and himself assassinated (B. C. 107) by four of his subjects named Han-Eum (韓陰), Ch'am (參), Wang Kyüp (王佾), and Ch'oi (最). The State was subdivided into four Marquisates of which one was given to each of the regicides as a reward for his service.

7. SO PUL KONG 蘇伐公 c B. C. 60.

A Governor of Ko-hü one of the six districts into which Chin-han, the southern part of Korea, was divided. According to a legend, when in Yang-san he was attracted by the neighing of a horse in a grove hard by, where he found a large egg which on being broken was found to contain a little boy. Taking the child home he reared him and gave him the surname of Pak from the fancied resemblance of the egg to a bottle gourd (Pak). This boy afterwards became the founder of the Sil-la Dynasty B. C. 57.

## 8. PAK HYŬK-KŬ-SE 朴赫居世 B. C. 70—A. D. 4.

Founder of the Sil-la Dynasty. For an account of his miraculous birth see 7. At the age of 13 he was chosen to be the ruler of Chin-han which name he afterwards changed to Sŭ-ra-bŭl and later to Sil-la. In B. C. 53 he made Eun-yŭng [9] his Queen and Consort and the two were generally known as the "two sages" or "two luminaries." Pak Hyŭk-kŭ-se made frequent tours of inspection about his dominions encouraging both agriculture and sericulture. He built Heum-sŭng, his capital in 37 and in 32 built his palace. In A. D. 4 he died and his Consort following him 7 days later they were both buried at Sya Reung. If only half of the legends told of this king are true, he would seem to have deserved the title of sage. During his reign, it is reported that the doors of houses were never locked at night and articles of value lying by the roadside were never disturbed. In B. C. 50 the Japanese came on a marauding expedition (the first of many in the history of this State), but hearing of the goodness of this king, they immediately left. In B. C. 39 the State of Pyŏn-han begged to become his vassal, an example which was followed by other neighboring rulers.

## 9. EUN-YŬNG 閼英 B. C. 65—A. D. 4.

The Queen and Consort of Pak Hyŭk-kŭ-se [8], the founder of the Sil-la Dynasty. The historians claim for her also, a miraculous birth from a dragon in Eun-yŭng Chŭng. Nurtured by an old woman of the neighborhood, she became remarkable for her beauty and in B. C. 53 the king took her for his wife. She survived her husband only 7 days and was buried by his side at Sa-neung. Although Eun-yung and her husband were known as the "two sages" the commentators do not approve of all her actions, especially that of her accompanying him on one of his tours of inspection. For a woman, much less for a Queen, to travel about the country was considered quite contrary to the laws of propriety.

## 10. HA-BU-RU 解夫婁 c B. C. 50.

One of the kings of Pu-yŭ, on the Yalu River, in the north of Korea. Being old and childless, he went into

the country to offer sacrifices in the hope that the gods would hear his prayers and grant him an heir. While on his return journey, some remarkable portents guided him to a place where an infant was unexpectedly discovered. Ha-bu-ru believing this to be an answer to his prayers adopted the child as his heir and made him Crown Prince giving him the name of Keum-wa [12] from the circumstances attending this discovery.

11. CHU-MONG 朱蒙

B. C. 55—19.

Chu-mong was the founder of the dynasty of Ko-gu-ryŭ in the north of Korea. For his birth and early history see 12 and 13. Owing to the jealousy of his foster brothers, he was obliged to flee from Pu-yŭ with three companions named O I [16], Ma Ri [17], and Hyŭp Pu [18]. The usual legendary history attaches to this flight which eventually took them to Chol-bon, in the modern P'yeng An To, the Eun-ho having been crossed by the help of the fish of the river who obligingly rose to the surface in order to afford them a bridge. Arriving at Chol-bon, he was made king and took the surname of Ko. He died in B. C. 19 and was succeeded by his son.

12. KEUM-WA 金蛙

c B. C. 40.

For the birth and early life of this king see 10. He succeeded to the throne on the death of his foster father Hā-bu-ru [10]. He had seven sons but none of them equaled in skill that of his adopted son Chu-mong [11]. The latter always excelled in feats of strength until his foster brothers became exceedingly jealous of him and poisoned the king's mind against him so that he was compelled to flee.

(To be continued.)

## The Religion of the Heavenly Way.

We have heard so much of late of the Chun-do-kyo of which the above caption is a literal translation, and the organization has attained such proportions and laid such far reaching plans that it is worth while asking what it

is all about and to what extent and to what issues it is likely to take hold upon the Korean people. The organization called Chun-do-kyo is a rehabilitation of the Tonghak or Eastern School which attained to such notoriety in 1894 and which entered materially into the immediate causes of the Japan-China war. In order, then, to give a clear idea of just what this sect is it will be necessary to give a brief history of its origin and antecedents.

In the year 1860, the eleventh year of the reign of King Chul-jong, a man named Ch'oe Che-u of the town of Yong-dam, Kyung-sang Province, gathered about him a little band of people and began talking to them about religion. He had a fascinating personality and being of good family and a man of fine literary attainments he soon gathered a considerable following who called him the Su-un Sŭn-sāng or "Water Cloud Teacher" which was simply an honorific term meant to express regard for his attainments. He had been doing some deep thinking on religious topics and he declared that he had been given a message from heaven to deliver to his people, and that his mind had been fitted for this purpose by divine preparation. All the evidence that can be gathered today indicates that the religion he taught was purely monotheistic and that it was a religion of the heart and conscience and calculated to affect men's conduct. There was no element of idolatry in it and while it was not polemic and did not attack the prevalent ancestor worship its tendency was to turn the mind directly to the thought of God and to worship Him without the interposition of any medium whatsoever.

It would be interesting to inquire by what process he was led to the point of attempting to propagate such a creed which had nothing in common either with Buddhism, Confucianism or Taoism. We cannot help thinking that the spread of Roman Catholicism which was especially rapid during the reign of King Chul-jong had brought to his notice the basic fact of Christianity, the worship of one true God. He did not accept Christianity. The form in which it was presented in Korea was perhaps too complicated and did not appeal strongly

enough to his reason; but it was without doubt a time of great ferment in Korea. There had been several severe persecutions of Christians in years not so very remote and it was well known that there was a strong faction in the government waiting only to get into power to begin the work of stamping out the Western Religion, as it was called. There may have been some who had been convinced of the futility of the old cults, which had proved their inability to uplift society and were led by the very presence of Roman Catholicism to feel after something that was more rational and still that did not originate in some unknown land far away. Such men became the pupils and disciples of Ch'oe Che-u and the main tenet of their faith was the pure worship of God. There was no thought of forcing this new thought upon people nor was the new sect given any name. It was simply a school of inquiry after the true way.

Three years after Ch'oe Che-u began teaching, the reign of King Chul-jong came to an end and the present Emperor, then a boy of twelve, was nominated by the senior Queen Dowager to the throne. This Queen Dowager was at the head of the faction that hated Roman Catholicism and her success in securing the seals of state and nominating the successor, inevitably pledged the new regime to the policy of stamping out the Western Religion. Whether the Tai-wun-kun, the father of the young king and the man who was to act as regent until the boy attained his majority, was personally hostile to Roman Catholicism will never be known. Some say he was, others that he was not; but under the circumstances he had to prove loyal to the party which put him in power, and in 1863, the very year that saw his establishment in the regency, the Roman Catholics began to feel the change. Persecution began at once. As a fact Ch'oe Che-u had nothing to do with the Roman Catholics, but the doctrines he taught were in certain respects similar to Christianity and the excited public were in no position to make close distinctions. The zeal of the persecutors saw in this man a teacher of

strange gods and he was executed by decapitation at Tai-ku. When he was arrested he said plainly "My religion consists in the pure worship of Heaven and is not a western cult but an eastern one." This was looked upon as a mere excuse and he was cut down. But this statement of his gave the new religion its name. It was an eastern religion as opposed to the western and as the Roman Catholic Church was called Sū-hak, this one was named Tong-hak, not by its adherents but by the public at large.

Now began a second period during which the banned religion was under the leadership of a man named Ch'oe Si-hyŭng a relative and disciple of the founder. The adherents of the cult called him Hā-wŭl-Sŭn-sǎng or "Ocean Moon Teacher." His appointment was by order of the former leader. For thirty years he continued to conduct the organization and without any friction with the government, which had discovered that the Tong-hak had nothing to do with the foreign religion. But all this time the governors and prefects were growing more and more corrupt and the people came to a point where they could no longer endure the oppression to which they were subjected. One of the tricks of these officials was to blackmail the Tong-hak people and threaten to destroy them if they did not pay large sums of money for immunity. The Tong-hak at that time had no political aspirations. It was a quiet, well-behaved and dignified body of people who were trying to think out some great problems in their own way. But when they were singled out for persecution and saw that they must either protest or else be destroyed, they held a great mass meeting at Chang-an Monastery in Po-eun, in North Chung-chŭng Province. It was their intention to memorialize the throne in a perfectly peaceful manner. But the whole government, conscious of its own culpability, was in terror of this demonstration, though it had no intention of mending its ways. A high official, O Yun-jung, who afterwards died at the hands of the people because of his adherence to Japan's cause just after the murder of the Queen, was hastily sent to ap-

pease this justly aroused band of people. He promised them in the name of the government to see that the rapacity of the prefects should be curbed and that there should be no further cause of complaint. He was promising much more than he could accomplish but it sufficed to disperse the mal-contents.

At this point we reach the third stage of Tong-hak history. There arose a man in the town of Ko-bu, South Chulla Province, who changed the aspect of affairs. He was not a Tong-hak; and his name was Chŭn Pong-jŭn. The Prefect of Ko-bu named Cho Pyŭng-gap was one of the most rapacious of his tribe and he oppressed the people beyond endurance. The father of Chŭn Pong-jŭn tried to make trouble for the prefect but was seized and killed. This maddened the son to a point of frenzy. He determined to raise an insurrection. He gathered about him a band of men almost equally exasperated and came into the camp of the Tong-hak. He succeeded in arousing a strong sentiment against the government, and throughout the south all was in turmoil. But this movement was not seconded by all the Tong-hak people. It split the organization into two opposing camps. Ch'oe Si-hyŭng, who had for thirty years led the new sect, was entirely opposed to the use of violence to gain their ends and immediately declared war against the spurious leader who received the contemptuous epithet *Nok-tu*. This word is the name of a small species of bean common in Korea and was given to indicate that he was "very small potatoes," to use a common Americanism. Ch'oe Si-hyung went so far as to raise an armed force against him. This force was led by Son Pyŭng-heui who is today the head of the Chun-do Sect in Seoul. The expedition failed to effect its purpose and both Ch'oe Si-hyung and Son Pyŭng-heui were constrained to find asylum in China. The government made no distinction between the real and the spurious Tong-hak and thus lost an opportunity to make Ch'oe Si-hyung its ally against the parvenu "Small Beans." If the government had been ably advised at this point the China-Japan war might have been averted; at least Japan might have



been compelled to find some other cause for it than a Korean one, and this would have changed the aspect of things very materially.

After the disappearance of Ch'oe Si-hyŏng and his lieutenant Son Pyŏng-heui the whole Tong-hak element became united in opposition to the government. The violent element in it gained the upper hand and great damage was done, not so much in the actual loss of life in fighting but in the distress caused by the breaking up and dispersal of families, especially those of the Tong-hak people living in the provinces nearest the capital. It has been estimated roughly that several hundred thousand people were rendered destitute, and the consequent loss of life must have been very great.

The statement that Ch'oe Si-hyung went to China is made on the authority of the present leader of the Chun-do Seet who was his lieutenant but from other and perhaps more reliable sources we learn that he did not leave the country but lay concealed in a remote village. The careful account of the operations of the government against the Tong-haks and the quality and amount of resistance that they made is an interesting chapter of modern Korean history and should be preserved. This, together with a discussion of the actual tenets of the Chun-do Sect must be reserved for a future paper.

The opposition of the Tong-hak to the government was crushed as the China-Japan war came on and the would-be leader Chŏn Nok tu or "Small Beans" was captured, brought to Seoul and executed. Ch'oe Si-hyŏng who seems never to have sanctioned the seditious rising of the Tong-hak went about in various disguises until at last a countryman appeared in Seoul and offered to disclose his hiding-place. This was done and he was seized and killed. The very fact that he had been a leader of the seet was enough to condemn him in the eyes of the authorities irrespective of his attitude toward the insurrection. This uprising was used as a weapon in the contest between the late Queen and the Tai-wŏn-kun and the latter was suspected of having surreptitiously given encouragement to the so-called rebels. There never has

been good cause to believe this suspicion was well founded, but in that long contest which ended only with the death of the Queen neither party was particularly scrupulous as to the means and instruments used.

Upon the death of Ch'oe Si-hyŭng in 1898 his lieutenant Son Pyŭng-heui (whose real name is Yi Sang-eun) went to Japan and became a student. He remained there until 1905 when, being sure of Japanese protection, he came back to Korea and resumed the leadership of the organization, which holds much the same relation to the Japanese as the Il-chin Society though unlike the latter it is professedly non-political but only religious. The Japanese are astute enough to realize the value of the "Society" in the handling of the Korean situation. Instead of attempting to weld the Korean people together by bonds of mutual helpfulness and an uncompromising justice to all alike, they appeal to partisanship and split the people up into opposing camps. By creating antagonisms among the Koreans they apparently anticipate that no united stand can be taken by the nation against the wrecking process that is going on. It is a purely oriental method and looks toward the slow but steady extinction of Korea as a nation, not an assimilation of the interests of the two peoples. The complacency with which she looks upon the growth of this Chŭn-do sect and the tacit aid she renders by excepting it from the limitations drawn about other societies shows plainly that she desires to use the sect as an instrument to her own ends. Neither the antecedents nor the tenets of this organization can possibly appeal of the Japanese. Every religious body that has a definite organization binding it together as a self governing body has been encouraged by the Japanese. The Young Men's Christian Association has received marked favors, the Buddhists have been encouraged to organize, the Chŭn-do people have been smiled upon. These three are radically and uncompromisingly hostile to each other. The manifest attempt to secure a "balance of power" in all these organizations means but one thing.

## Gambling in Korea.

The custom of playing for a wager is as old as the race. The desire to get something for nothing, however it may be disguised by the excuse that it is simply for the purpose of adding "interest" to the game, is one of the primal passions of man. Being own brother to avarice it shares with that passion the unenviable distinction of being the most insatiable of appetites, for unlike most passions it is intellectual and not physical, and never cloy. Koreans have developed the same genius for changing money from one pocket to another without giving an equivalent that we find in other parts of the world. Not only so but they have just as many tricks by which the unwary is cheated and they develop the same recklessness of consequences when they get involved in a game, wagering even the very clothes upon their backs when they are hard pressed.

We find in Korea, as elsewhere, that some gambling is done with pure games of chance in which no skill is possible and that in other cases games of skill are used. No game of pure skill is used exclusively for gambling with the exception of pitch-penny in which all the boys and many men indulge at a certain season of the year.

In former times money was often risked in the fine sport of archery though as rule the game was played for its own sake. Horse racing was also indulged in, though it has long been discontinued. Even the national game of stone-fighting has often been played for a wager, the two rival villages putting up equal sums and the victor carrying away the whole. The game of *padok* which is borrowed from the Chinese and is perhaps the most difficult game in the world is a favorite in Korea among the upper classes and money is sometimes wagered on it. The same is true of the peculiar kind of chess which they play but it is probable that these purely intellectual games seldom demand the added zest of a money consideration. And, besides this, only two people can play at

a time. It seems characteristic of the East that gambling is a very social amusement and seldom less than four people engage in a game. It is wonderful how many Koreans can crowd into a room eight by eight in order to participate. I shall not soon forget one night when a cautious tap at the window wakened me and upon investigation it proved to be the wife of the cook, who begged me to go and stop the gambling in the gate house where her husband was squandering his hardly (?) earned wages. I complied but as I drew near the place there was no "sound of revelry by night" only a continuous clicking sound as the dominoes rubbed against each other. My appearance at the door had a singular effect. The entire company dove straight at me, as I stood in the only possible exit, and they went over me like a big wave and appeared to fill the whole yard. It seemed as if there were hundreds of them and they all went off in their socks, as there was hardly time to get into their shoes. It was a muddy night and the big wooden shoes made a pile that would have served as firewood for days if I had had the heart to appropriate them. On the floor of the room I scraped together three dollars and twenty cents in nickels and, sooth to say, *nine out of ten were counterfeits*. But it does not follow that I had paid the cook's wages in counterfeit coin. Far be it from me. The next morning he said he had been simply looking on. I never learned whether he found out who told. A covert inquiry on the part of the "boy" a few days later, as to how I came to know, elicited only a grave shake of the head, meant to intimate that I had some sort of occult avenue of information, some clairvoyant power which enabled me to detect the click of dominoes through brick walls and across miles of space.

The commonest implements of gambling are "cards" and dominoes. The cards are long narrow slips of thick oiled paper like that which they paste on floors and each card bears a curious enigmatical figure. To shuffle them the Korean takes half the deck in each hand, spreads out each like the ribs of a fan and then strikes the two bunches together in such a way that they are beautifully

interwoven and shuffled. It would take too long to describe the different games that are played with these cards but they are all apparently fascinating. The ordinary cards are called *t'u jün* and another variety are called *su t'u jün*. Of late years the Koreans have been assiduously learning foreign methods of gambling. Chinese dominoes and the Japanese flower cards are quite common, especially in the more cosmopolitan centers, and even our own *fin-de-siecle* poker has had its devotees. Koreans learn to play poker with an astuteness surprising to some foreigners. One Korean who has now left his country for his country's good is said to have "cleaned out" more than one foreigner, for the time being.

Koreans learn the delights and the pains of gambling almost from their mother's milk. You see little fellows five and six years old pitching cash with an eagerness and an untiring zeal which shows it is not simply the fun they are after. It must be confessed that they make a hit so seldom that only a mere pittance can change hands during hours of play. At a certain season one of the most characteristic sights of Seoul is two rows of people with a narrow alley between them watching two good cash pitchers get in their fine work.

There are two forms of gambling which show no possibility of skill. These are the throwing of dice and the drawing of lots. Neither of these are specially common. I have never heard of the Koreans "throwing for drinks." It is more in accord with their nature to contend as to who shall have the pleasure of paying.

The methods by which Koreans cheat in gambling are as many and as deft as those in use elsewhere. The Koreans can "stack" cards and palm dominoes and "mark" cards as successfully as anyone, more's the pity; and they have the same tricks by which they egg on a likely victim to make a big stake. Many and pitiful are the tales told of men who rob their families of the means of sustenance in order to satisfy the craze for gambling. Wealthy men have been beggared in a month, houses, lands, goods, clothes, jewelry, household utensils and all being thrown into the caldron of their greed.

Be it known that gambling is a criminal offense in Korea and has been such for many centuries. Now and then a raid will be made and two or three people arrested but nothing seems to come of it. I am credibly informed that today many of the ill-paid police can make ends meet only by demanding blackmail from gambling people whom they threaten to arrest unless a substantial "testimonial" is forthcoming. No genuine effort is made to stop the growing evil. Koreans who make their living in this way and who are afraid of being caught and handled by the law, rent rooms from Japanese where no Korean police would dare to make a raid even though he knew the law was being broken. One of the commonest sights now is the Japanese with his little shuffle-board where the Korean takes a throw with only one chance in six of winning. Korea itself never evolved any swindle quite so barefaced as this and no really enlightened government would allow its nationals to inflict such an imposition upon the public; but then, we are not talking now of enlightened nations.

### Editorial Comment.

#### THE NEW SEOUL PRESS.

The inauguration of a new newspaper in Seoul, printed in English and devoted to the interests of Japan, is an event of some importance to this country. It is therefore with peculiar interest that we read the opening leader of this paper which is under the editorship of Mr. M. Zumoto who declares frankly that he is here to serve Japan first of all. His attitude toward other foreign publications in Seoul is neatly summed up in the terms which he applies, namely venomous, slanderous, disgusting, sensational, impostors, etc. This seems to us to be an unfortunate beginning, for thinking people are so used to these terms in newspapers that their use proves rather the narrowness of the user than the actual char-

acter of the people thus denominated. It would be more to the point to go to work and prove that the charges made against the Japanese are actually slanderous, that the people who make them are impostors, that the "venom" actually exists. No specific mention is made of the KOREA REVIEW but the assertion that the public is without a means for discovering the truth as to Korea is inclusive of all periodicals written in English. The initial descent which this new paper makes to the level of personalities, whereby certain individuals are singled out and called bad names, argues ill for the future. There are two sentences in this introduction which demand special attention, and with these we will briefly deal in order to make our position perfectly plain.

We are told that "that man is to be pitied who can so far forget the land of his birth as to sell himself to a cause irreconcilably opposed to his national policy and interests." We would call attention to two assumptions here made. First that some one has sold himself and second that opposition to the Japanese method of handling Korea is "irreconcilably opposed to the national interests" of any power whatsoever. We do not know of anyone who has sold himself and we doubt very much that the editor of the *Seoul Press* knows of any one. It is a very old journalistic form of attack to say that a rival has sold himself, and in the public ear it amounts simply to saying in a rather offensive way that the rival does not think as he does. To say that any editor in Seoul has sold himself is a mere assumption which the *Seoul Press* cannot substantiate and its inability to do so strikes the keynote of what its policy presumably will be. But we leave that to the future.

His second assumption is that adverse criticism of the Japanese regime in Korea is irreconcilably opposed to the national interests of the critic. He refers here, apparently, to the Anglo-Japanese alliance, and by assuming that a failure to fall in with the national policy of one's fatherland is a species of treason, he shows how far below the standard of the West is his idea of patriotism. Surely it is a matter open to discussion whether

the Anglo-Japanese alliance is in the best interests of the British Empire or else the statesmen who brought it about are infallible; a thing which they themselves would be slow to claim. The glory of the Anglo-Saxon peoples is that they do not bring allegiance to their country down to the plane of a mere acquiescence in any present policy but are free to criticize and destroy it if possible. The charge then that any British subject is untrue to his flag simply because he denounces what he believes to be illegal and oppressive action on the part of his country's temporary allies is a species of narrowness which we had not expected even from a Japanese.

Now let us look a few hard facts in the face. The covert charge has been made that someone is publishing a periodical in Seoul under a subsidy. This is what the *Seoul Press* means when it says someone has sold himself. But we find that the *Seoul Press* comes out in its first issue with a special telegraphic service, a thing which no other daily paper in Seoul has ever been able to do. If it were true that some other paper in Seoul were subsidised does anyone suppose that the matter of a paltry two or three hundred yen a month would stand in the way of adding this most popular and most useful column? No other paper has done so, simply because *it could not afford it*. Those who have looked into the matter with some care know very well that no daily paper in Seoul can command patronage enough to pay for such a service. The *Seoul Press* cannot do it, and the plain inference is that if there has been any subsidising done the *Seoul Press* is the beneficiary. We are glad that the public can have a daily telegraph service but the *Seoul Press* had better keep quiet on the question of subsidy. We hold no brief for the *Daily Mail* but we like to see fair play. As for the KOREA REVIEW, it always has paid its way out of *bona fide* subscriptions and the only instance in which we ever sent a number of copies to a single address outside our agencies abroad was when the Customs Service took ten copies, some years ago.

The editor of the *Seoul Press* says that the paper "owes its origin to an urgent bidding on the part of the



community," and shortly after this he asserts that the paper will be devoted to furthering the best interests of Japan. Now we have nothing to say against his forwarding the interests of Japan but to say that the foreign community is urgently bidding for a foreign paper here which shall be devoted to the furthering of Japan's interests here is taking a great deal—a very great deal for granted. There is no question that the community wants and needs the telegraphic service and, whoever pays for it, it will be welcome, but that the British, French, German, American and other foreigners in Seoul are thirsting for a paper that shall consistently further the interests of Japan is laying it on pretty thick.

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A leading article in the December 4th issue of the *Japan Daily Herald* strikes the nail pretty fairly on the head. In it we find a repetition of the reason why Japanese act so differently in Korea and in Japan, namely because passions and appetites which lie dormant, while the Japanese are in their own country under strict police surveillance and under the whip of public scorn, awake to life as soon as the Japanese gets to Korea and he finds himself able to do about as he pleases without fear of consequences. A very pertinent remark is this "If the confidence of the country is to be fully gained it is evident that the rulers must not only show that they are willing to protect the people from injustice, but *they must go out of their way to protect them.*" (Italics ours).

Nothing could be truer than this, but we find that the Japanese are not only not going out of their way to protect Koreans but they are not even attempting to give them common justice. "It must not be merely a case of even justice, but *extreme pains must be taken to make that justice known.*" (Italics ours). Here is the very point. Who ever heard of Koreans being urged to bring complaints against Japanese or any effort being made to teach the Koreans the methods and avenues through which they can get justice? To any fair-minded man living in Korea the very idea is ludicrous. The writer knows of a dozen cases at this present moment where

the Korean would gladly, eagerly claim redress but his only recourse is to hunt up a Japanese lawyer, give him a retaining fee and prepare a case for a law court. The Korean knows no more about this than a babe unborn. He is utterly at sea. It may be that a Japanese has seized his land and defies him to touch it. There is a notorious case of this kind at Chinnampo right now in which a whole Korean clan of forty families has been deprived of all their lands by a Japanese who holds a bogus title. The Japanese cuts the harvests off these fields under the protection of an armed Japanese force. One renegade member of the clan "sold" the land to the Japanese and ran away. Now there is one law that the Japanese should lay down with double emphasis and without it every claim to fair treatment will be false. That law should state that no Japanese shall foreclose a mortgage by force but shall do as is done in all civilized countries, and foreclose by process of law. The same should hold true in the matter of purchase. The person in possession should have the privilege of challenging the sale of his property, and making the claimant prove his right. This is not the way things are done in Korea. The day a mortgage falls due the mortgagee is kicked out without a day of grace and without the right to make a forced sale and realize something over and above the mortgage. Only a few weeks ago a shameful attempt was made to force the surrender of Y60,000 worth of property on a mortgage of Y13,500. On the final day the mortgagee offered the money due at the office of the mortgage holder but he was "out" and the money could not be paid. When the Korean went the next day to pay, the Japanese declared the property forfeit. The Korean brought pressure to bear and the Japanese authorities made the Japanese take the money but *they allowed him to demand from the Korean Y1500 because of the day's delay*. The Korean had to pay this extra fifteen hundred yen. Let the *Japan Herald* take that fact and ponder upon it for a while. It is a fair and straightforward periodical and we want to know what it has to say about such a case as this. Justice? That Korean grinds his

teeth every time he hears mention of justice at the hands of the Japanese.

There is one thing that we cannot understand and that is the way the *Japan Herald* harmonizes two of its statements. At the beginning it says that Marquis Ito's assurances as to the state of things in Korea are "satisfactory" and then after specifically implying that it is necessary for Japan to gain the confidence of the Korean people it ends by asserting that "There is no doubt Japan is acting under the best intentions toward Koreans, but the fact seems to remain that having bitterly antagonized the Koreans *she is doing nothing* to regain their confidence." (Italics ours). How can the *Herald* say then that Marquis Ito's assurances are satisfactory? His assurances are precisely as satisfactory as the "good intentions" which do not materialize. A certain place is said to be paved with good intentions. Shakespeare never said truer words than these

If thou hast a virtue let it come forth of thee.

We want to see this virtue come forth of Japan and not remain in the embryonic state of good intention.

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The best way to judge of Japan's policy in Korea, or of any nation's policy any where, is to take careful note of what they say and then watch and see what they do. Japan professes to wish to see the Koreans arise out of the lethargy of centuries and imitate her own example. That is the *word* side of it. Now let us look at the *act* side. The Koreans have been watching the Japanese build railroads through the land. They see the benefits of them and use them freely. A company of wealthy Koreans, wishing to emulate the example of Japan in this respect, formed a company and secured from the government a concession to build a railway from the southern town of Chun-ju to a point on the Seoul-Fusan Railway where a junction would be possible. The Korean company had money with which to secure all the technical help necessary and there was no valid argument why the work should not have been carried out to a conclusion.

But no, the Japanese Resident ordered the government to abrogate the concession and break its word to these Koreans who had already spent a large amount of money in preparation for the work. From Tokio they talk big about teaching the Koreans to help themselves but when those same Koreans lift a hand to do something really creditable they are throttled as if they were bandits. If these Koreans had been allowed to go ahead with their little railway they would have demonstrated their ability to do things properly. The enthusiasm would have been contagious. Thousands of Koreans, encouraged by the visible success of such an enterprise would have pressed forward to engage in similar undertakings. The feeling against Japan would have been mollified and gradual but steady progress might have been made in reconciling the people to their present political condition; but instead of this the project is crushed beneath the heel of the dominant power without a word of explanation as to the reasons for this harsh step. There are two possible explanations. Either Japan did not want Koreans to demonstrate their ability to handle a project successfully or else she saw in the plan a source of income for her own people and determined to save it for them. We do not say there are not other reasons but if there are we cannot imagine their nature. We should like to hear what our contemporary the *Seoul Press* has to say on this point. We would ask them to give some valid reason why Koreans should not have been allowed to put this thing through. Let us have a fair and friendly argument about it. The *Seoul Press* has declared its intention and desire to give the public straight information about important public matters. We make this matter of the Korean railway scheme a test case of the sincerity of that paper's protestations. We say that the arbitrary crushing of this attempt at self-help on the part of Koreans was utterly at variance with the widely published views of Japanese statesmen on the policy to be pursued in this country. If this is not so, the *Seoul Press* now has an opportunity to prove it false. We labor under the disadvantage of being a monthly periodical

while the *Seoul Press* is a daily paper, but that difficulty can be overcome. We will issue supplements from time to time if necessary until some of these interesting questions are threshed out and we get at the truth about them.

## News Calendar.

The latest developments in regard to the agitation in favor of the elevation of Lady Om to the position of Empress show that the party in favor of this move have been defeated for the time being at least.

About the first of November the son of Marquis Ito came to Korea and was received in audience by the Emperor and was given the decoration of the second class.

The negotiations about the transfer to Japan of the land necessary for the founding of two naval ports in Korea were completed late in October and it is expected that active work will be begun in March 1907 for the improvement of the ports.

Eight light-houses which the Japanese hurriedly erected at the beginning the late war, along the coast of Korea, and which were paid for out of Korean funds, have now been turned over to the Korean Government.

About the first of November the Japanese authorities ordered the Agricultural Department to revoke its permission to a Korean company to construct a railroad between Chuu-ju and the station of Taiden on the Seoul Fusan Railway.

A private school has been established in Puk-han, the mountain fortress above Seoul.

The third of November, being the birthday of the Emperor of Japan, was celebrated in grand style in Seoul. Being the first time this anniversary has been celebrated here since the taking over of Korea it seems that special pains were taken to make it go off with great eclat.

The tenth anniversary of the assumption of the Imperial Title by the present Ruler of Korea fell on November third and all the government and private schools celebrated the event with appropriate exercises.

A Korean interpreter of the Ceremonial Bureau made a disturbance at the palace gate on November 4th. He was intoxicated at the time. It caused a good deal of scandal and he was degraded and turned over to the Law Department for punishment. He was let off with a severe reprimand.

A monk attached to Sin-heung monastery outside the North East Gate, and who was appointed by the government as overseer of all the monasteries of the country, has established a large school for Buddhist monks near the Temple of the God of War outside the East Gate. The curriculum is general, only part of it dealing with Buddhism. Rice-land, yielding 300 bags annually, has been set aside for the support of the school.

A robber rifled the grave of the father of a wealthy man in Seoul and carried off the skull and holds it to ransom of Y10,000. The grave is in Po-chun.

The Seoul Young Men's Christian Association has established an industrial school under the direct management of an American gentleman, Mr. Gregg, who has been sent out by the International Committee for this special purpose. Instruction is given in various sciences as a beginning but the work will branch out into various practical lines. This is a movement that was greatly needed and means much to the Korean people. It is refreshing to see something done solely for the uplift of the Korean people themselves irrespective of selfish considerations. The foreign community of Seoul has given Mr. Gregg a warm and well deserved welcome and he and Mr. Gillett and Mr. Brockman make a team that will make things go.

A Korean named Kim Sang-dŭk, a famous scholar of Chung-chŭng Province was arrested some time ago and brought to Seoul on the charge of being connected with the Righteous Army. He lay in prison here ten years, but now has been sentenced to banishment to Ko-kun-san Island for ten years more.

Prince Yi Chai-gyu who was sentenced to the chain-gang for oppressing the people, being of royal blood, was given Imperial clemency and he was banished to Pak-yung Island for three years instead of undergoing the indignity of the chain-gang. In the town of Yung-ju he seized a wealthy man and extorted money from him and inflicted severe bodily injury although no offense had been committed. The son succeeded in bringing the highly connected official to book.

Seventeen appointees to tax-collectorships were thrown out to make room for candidates pushed by the Japanese, the excuse being that these seventeen men were too young. Some of them changed their names, added a few more years to their age, tried again and were successful. A native paper grows facetious over the stretching of the age several years in as many days.

Of the Korean students sent to Tokyo by the Korean government, those who are in a university receive Y26.50 a month for expenses, those in the middle schools receive Y25. This is a reduction of Y1.50 as compared with the amount given previously.

Owing to the large trade between Chinese and Koreans at Pak-chun near the Yalu River the Koreans are establishing a local bank with a capital of Y20,000.

Of late years most of the city gates have been left open all night but the Water Gate, the Little East Gate and the North West Gate have always been closed. But about the middle of November these also were left open for the first time and they will not be closed again.

November saw a tightening of Japan's hand upon Korea in the making of the regulation that all prefectural reports to the central government must receive the signature and seal of the Japanese police adviser in the locality.

On November 9th Mr. Sinobu, the newly appointed Resident for Chemulpo, arrived at his post and assumed the duties of his office.

Mr. Sim Sang-hun, who has held so many leading positions under the Korean government and who is generally and rightly considered one of the best Korean statesmen, has made a startling innovation that has caused no end of comment. He has announced to the crowd of sycophants and parasites, who hang about his office waiting for something to turn up, that hereafter he wishes to see only those who have real business to transact or are summoned by him. This is one of the most radical things that Koreans have done in late years and it is worth all the hair cutting and other sumptuary regulations put together. It strikes at the root of Korean evils.

Fire broke out in the culinary department of the Japanese barracks in Chin-ko-gai on the 12th of November and twenty kan of house were consumed.

The Korean students in Japan have founded a Tai-geuk Hak-hoi, which is an educational society and they are beginning the publication of a magazine in the interests of Korean education. Many people in Korea have subscribed. Some Y 1,800 have been sent on already.

Many years ago a Seoul man disappeared and left no trace behind. Six months later a son was born to him. The lad grew up and when he was about twelve people joked with him about his father's disappearance. This was hard to bear. When he was about sixteen years old a letter came from his father but there was nothing to tell where the letter came from. The boy decided that his father must have gone to Vladivostock. As his mother and others were much opposed to his going in search of his father he ran away and made his way to Vladivostock where among the Koreans he learned that a man answering the description of his father was living near the Amur river near Nicolaievsk. He pushed on and at last found his parent and persuaded him to return but on the way down to Vladivostock the father fell ill and died. The son stayed there several years until the father's body was reduced to bones only. These he placed in a bag and came on to Seoul where he lately arrived. The Koreans look upon this as a remarkable exhibition of filial love.

The budget for 1907 amounts to Y13,189,336. And the expenditures will be Y13,095,523. Compared with 1906 the budget has increased by Y761,187.

The *mudang*, driven out of Seoul, established themselves at No dol, across the river where they carried on their necromantic arts. If raided by the police a payment of Y4. made it all right and all went their way, but now this has been broken up, and they are no longer allowed to practice.

The increasing boldness of robbers is illustrated in the sanguinary attack made upon three policemen by three burglars in Seoul. One of the policemen was shot in the head, one was pierced with a sword in the chest and one was cut about the head. All three of them came near dying but were pulled through at the Korean Hospital. The robbers escaped unscathed.

The government has ordered an investigation of the itemized account presented to the Household Department by a French firm in Seoul for provisions, etc., for the palace. The bill amounted to some Y 1,900,000, according to the local papers.

The Finance Department has ordained that the old time money must go. The plan of forcing the people to pay taxes in the new money has been postponed for six months after which all taxes must be paid in the new coinage. The proposal to make the old time cash legal tender only to the amount of one yen is causing great anxiety in the country districts. It is a good deal like demanding that people should have yellow hair instead of black.

It is reported that the number of Japanese military people of Korea below the grade of captain is 10,077.

Mr. Kim Yun-jung who was Chargé de Affaires in Washington at the time of the forcing of the so-called treaty a year ago has been promoted from the office of Prefect of Ta-in to the Mayoralty of Chemulpo, and Sō Pyung-kyu has been transferred from the latter position to the directorship of the Industrial Bureau of the Agricultural Department.

Beginning with November 7th, Marshall Hasegawa assumed the duties of Acting Resident General in the absence from Korea of Marquis Ito.

We are pleased to note that a suggestion made by the KOREA REVIEW some months ago has been followed, namely that all ox carts should be shod with broad tires so that the roads may not be cut up so badly. We do not flatter ourselves that our suggestion was the cause of this beneficial change but we are pleased to note that in one particular at least we are at one with the authorities.

Russian Consulates have been re-established in Chemulpo and Fusan, and arrangements will shortly be made for Consulates in other important ports.

The joint Korean, Japanese and Chinese Company which was formed last year to cater to the Imperial Household has been given a permit to develop a deposit of kaolin near the Peking Pass for the purpose of making crockery for use in the palace.



We are sorry to have to record the fact that the Woman's Hospital of the Methodist Episcopal Mission in Pyeng-yang was destroyed by fire on the second of November. All the patients, among whom was Mrs. R. S. Hall, M.D., the physician in charge, were gotten safely out of the building. The building was insured for something over half its value.

A Korean near Kumsan provided some fish roe for his family to eat. All who ate it were taken violently ill and one little girl seven years old died of the effects.

A singular phase of Korean life is illustrated in the case of the salt-merchant Kim Tu-wŭn who was cheated out of salt works and a large amount of salt by the Japanese. He made trouble and was arrested and tried, but was dismissed as innocent. Since then he has waylaid the Vice Prime Minister on the street several times and used the most abusive language, seized his jinriksha and knocked down the coolie. One would suppose he would be arrested and imprisoned for such actions but the Koreans all know he has been grievously injured and cannot get redress and the man is therefore allowed to vent his wrath in this way. It has become a joke in official circles. Why the Japanese authorities do not either give the man justice or stop his antics is a mystery which only a native-born oriental can hope to fathom.

The ninth of November was the birthday of King Edward VII and the day was signalized in Seoul with appropriate festivities.

David E. Hahn, Dental Surgeon, desires to announce that from the beginning of 1907 he will reside permanently in Seoul and will make professional visits to the outports only in cases of extreme emergency.

The Educational Department has made stringent laws about the management of schools, public and private. Each school must have such and such money, the teachers must be qualified and other stipulations and requirements must be met. These laws apply even to the little schools in which boys study Chinese according to the old method. The Department has now declared that a fine of from Y 50 to Y 100 will be imposed in case of disobedience. No doubt the laws are in accord with the status of civilized and enlightened countries but they seem rather severe for a country where education has such fearful obstacles to overcome.

A thriving Korean school has been established in the former Korean Legation in Tokyo. Private funds have been subscribed by public spirited Koreans and the intention is to make it a preparatory school for entrance into the Japanese schools of intermediate and higher grades. It is calculated to meet a genuine demand and deserves all the encouragement it can get.

The Home Department has begun a most important work in publishing an order to all prefectures in Korea that the main roads must be put in such order that carts and jinrikshas can pass over them, that bridges must be constructed and rough places smoothed. The expense

for this work will come out of the government revenues collected in the various districts but the people will be expected to give their services at a minimum figure in order that the work may be quickly and thoroughly done. It is to be doubted whether the people yet recognize the value of this work but they will come to recognize it and it forms a bright spot in an otherwise dark outlook.

It will be remembered that Song Pyung-jun, the leader of the Il-chin Society was imprisoned and given a severe beating some time ago. After his release he attempted to resume his leading position again and partially succeeded, but the dismissal of the Commander of the Japanese gendarmes, Koyama, who was his friend, and the succession of another commander who has no personal feeling for the Il-chin crowd has adumbrated his prospects and at the present time the parasitic organization is partially detached from the parent branch.

A sad accident occurred on the site where the new government Hospital is being built near the Little East Gate. A child, playing near an embankment that had been cut, was buried under a land slide and killed.

The Finance Department has framed the following regulations about salt taxation: (1) In regard to the localities where salt can be manufactured, (2) how many acres of land can be used, (3) places of salt storage and the size of buildings and the amount of salt that may be made, (4) the number of salt wells and salt evaporators that may be operated, (5) the method of manufacture, (6) the yearly output, (7) name and residence of manufacturer. All these points must be made clear to the tax collectors, and this having been done, the work will commence from January 1907. The tax will be six *sen* for every 100 pounds. It will be collected four times a year. If anyone tries to evade the law the penalty will be from yen 3 to yen 300.

The ginseng business at Song-do seems to be on the decline. Much seed has rotted and the Koreans say the land does not seem to be as fertile as formerly. The year's crop was 43,228 catties and the price it brought was Y 181,557 which is far smaller than formerly. The tax alone on ginseng used to be Y 80,000. The industry has suffered from too many masters and too much political manipulation.

A large number of news items have been crowded out of this number, but the December number will bring the news down to date.



